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THE STUDENT AND THE SCHOLAR.—“To remedy all these defects we need the real spirit of the scholar. The American student is not only the victim of his environment; he is also, to a large extent, the victim of too much system and method. No freer country in the world, no student more jealous of his own initiative. How is it that in so many instances the student is found to be passive in the class room, so slow to take upon himself his own responsibilities? . . . Born in the land of the brave, the home of the free, he lives in a world of prescriptions, assignments, requirements, and regulations. While the European student becomes of age and really ‘comes out’ when he enters the university, the American student remains in bondage and a minor in college. His liberty he may take anywhere outside the university. Within the precincts of the campus he often is like a prisoner. He must keep in tune with the spirit of the place, live by the traditions and regulations of his class, of his club, of his team, and when he comes to study he finds himself beset on all sides by do and don’t. His education is not a free meal *à la carte*; everything is served to him per a laid down order and the whole etiquette of the *table d’hôte* is prescribed without his choosing. He is told what books he must read, and how many pages of them—a cut and dried program. The lure of the unknown is too often absent from his course of study. Not only is he told the books he must read and how many pages, but also the way he must do it, and sometimes, even, he is told that there is only one way. As he is the slave of quantity, he is in danger of being the slave of system. The number of pages he must read is only equal to the number of systematic experiments to which he must submit. Now there would be, even for the most unsympathetic observer, something beautiful and almost heroic in that discipline so genially accepted, in this fine equanimity and sportsmanship of the student, were it more consciously and deliberately accepted.

“To those evils let us oppose the true spirit and the ideal of the scholar. No word calls more for precise definition. It is impossible to define it but by saying that each age has had its different notion and definition of the scholar. Whatever that may be, one thing stands out. If the defects and evils described above are not entirely imaginary, the scholar seems to be the man qualified to remedy them. If motion, velocity, excess of fluidity and speed, restlessness, bowing to the idols of quantity, are signs of the times, none seems to be better qualified than the scholar to change them.

"Quality, steadfastness, equanimity, repose, and poise are the standards and ideals of the scholar. Inclined as he may have been in ages bygone to become an omnivorous eclectic like Pico della Mirandola, Rabelais, or Erasmus, he very soon became something else, a man of taste, a connoisseur in the field of knowledge, a seeker after the most refined in culture. Quality is the motto of the scholar, not on the faith of publicity but of critical sense indorsed by tradition. The scholar is he who after painstaking comparison and careful selection can appreciate. Intellect not devoid of imagination and constant acquaintance with the best minds of all ages are his method of arriving at truth. Of the scholar as of the gentleman it may be said that he never hurries, not because he is lazy but because he is careful and an amateur of perfection . . .

"The scholar can be modest. He holds that one must study much if he wishes to know a little. The scholar is sociable, he is courteous, a gentleman, and a man of the world. However much he may know, others will never find out. He can put up with other people's knowledge and serve as second to him who can prove himself first. To be gracious, affectionate, noble, humorous, generous, responsive, all this is the ideal of the scholar. A responsiveness of sympathy and a fine generosity which evoke an answering enthusiasm, stimulating, exhilarating, open-minded and open-hearted, this was said recently of William James and may be repeated of the true scholar. However natural they may seem, these virtues and qualities are for the scholar less the gift of nature than the product of culture. Nature cultivated, culture made natural, appeal to him. Plato, Cicero, Montaigne, Voltaire, Goethe, Matthew Arnold, Ruskin, Anatole France, these are among his masters and models. His enthusiasm for culture marks the scholar. He is willing to burn of that gemlike flame of which Walter Pater spoke, provided it be lighted at the altar not of dilettantism but of humanism."

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THE EARLY TRAINING OF SCIENTISTS.—"It is a strange feature of the modern educational process that though children are born richly endowed with scientific instincts into a world which has gladly accepted a multitude of gifts from science, they encounter, from the